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THE KOREA MISSION FIELD

QUARTERLY EDUCATIONAL PROBLEM NUMBER.



FIRST COLLEGE GRADUATES OF EWA HAKTANG.

THE KOREA MISSION FIELD

A MONTHLY MAGAZINE.

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THE KOREA MISSION FIELD

VOL. X.

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EDITORIAL.

The Greatest Educational Problem of all. "Wisdom is the principal thing, therefore get wisdom." Knowledge answers the question "what?" wisdom the question "*how*?" Paul declares, "To will is present with me, but *how* to perform I find not!" All agree that Christ's Kingdom should be advanced in Korea, but there are differing minds as to "*how*" best to do it.

Evangelistic, medical and educational processes should be employed, but in what proportion? Not alone do opinions differ as to the broad question, but upon specific questions as well. "Oh certainly! we need an educated native Church, and to that end one Union College;" but no spadeful of earth can be dug because even the "*where*" of the "*how*" of the material building thereof is matter of dispute, so that writers of the educational articles of this number were requested to omit allusion to college location.

Again, a writer on an academic topic of this number, accompanied his article with the explanation, "I have not treated my article with the fullness it deserved lest it become too controversial and therefore undesirable. A free expression of opinion on this topic, I fear, would raise quite a storm." This is a situation that suggests the question, "Is not our own education in *holiness*, the greatest Educational Problem of all? That we shall get ourselves so vitally in touch with God, all along the line of our life-work, that we must naturally come to see eye to eye with one another." Do we not need a Biblical theology that is not afraid of being as holy as possible, least of all being afraid of the word, since this thing God commands, and has most carefully arranged that His children shall attain,—"*Be ye holy for I am holy,*"—"*This is the will of God, even your sanctification.*"

Most professing Christians scout the possibility, in this life, of realizing a salvation in which the power of God shall keep one from committing known sins, *e.g.* indulging a ruffled temper, or in gossip, defined as "Interest in one's fellows which has grown a little sour." Dr. James M. Gray, Dean of Moody Bible Institute, Chicago, when recently asked if such spiritual attainment were possible, promptly and emphatically responded, "Any Christian can attain that, who wishes to, badly enough"; seeming to imply that any eminent spirituality must far transcend it. To this end God offers us His Holy Spirit. Let us receive, not to grieve but to cherish, Him; by taking higher ground through fresh baptisms into His fuller life of love. Let us dare, like Peter, to seem peculiar to onlookers even to the point of drunkenness; yet ever

to be able like him to give a reason for the hope that is in us, which shall convict multitudes of sin because we can truly say,—“ We are witnesses of these things and so is the Holy Ghost, Whom God hath given to them that obey Him.”

We thank God because of a generally felt need among us of a fresh baptism of the Holy Ghost for power. This was indicated by the action of the Federal Council at its recent annual meeting when it voted for the observance of the last week of the present year, beginning with Sunday Dec. 27th, for united prayer throughout Korea to that end.

EDUCATIONAL MISSION PROBLEMS.

W. M. BAIRD.

At a too late date I write hastily in a very fragmentary way some thoughts on the questions which the editor recently presented to me. It is apparent to all that no field of mission work is more beset with problems than the educational.

As to the relative value of the primary and higher school work I believe that all branches are co-related. We cannot have successful primary schools without good higher schools, academies, college and training schools for teachers. Neither can we have successful academies and college without a system of primary schools to furnish feeders. The work hitherto done has all constituted parts of an inter-related system of schools. Primary and higher schools stand and fall together. Both should be worked for with equal zeal. Primary schools are of manifest value because there are always more pupils of primary grade to attend them. They meet the immediate needs of a larger number. Many can go to school during childhood, before the period for work commences, who can not secure the higher education. The lower schools should therefore be maintained and improved in so far as we have the power to do it. We should remember, however, that this will be impossible unless we have the higher schools in which to train teachers for the lower. True public education has never existed in a country where there were no higher schools. The best teachers and leaders do not come from the primary but from the higher schools. Leaders are necessary, and to secure leaders of the right type they must be educated. Men who are to be leaders will secure an education. If they cannot get it under Christian influences they will get it under un-Christian influences. Even converted men so trained will be harmed thereby, and their leadership will to that extent be injurious. Men trained under anti-Christian or quasi-Christian influences will either make powerful antagonists outside the church, or sometimes almost as harmful leaders inside the church. The many should be educated in the primary schools. The few who are to lead them should be well educated in the higher schools. Let us work and pray for strong men, well enough educated to stand out against evil and falsehood either outside the church or inside it. There is no rivalry

therefore between primary and higher education. Both are essential in their proper proportion. He who makes them rivals is talking as foolishly as the man who would find rivalry in the seeing done by the right and the left eye. The work of both is essential.

To the question, what is the proportion of each needed, I would answer that, in Korea at present, we need one or two colleges, an academy in every large station, and a primary school in every church which can afford to support it. Perhaps occasional help is needed in some central places for primary schools additional to what the local church can give. But great caution should be used lest it be subsidized away from its original purpose. I believe that in most cases the failure of primary schools is not through lack of money but through lack of ability to find the right kind of teacher. Nothing is more fatal than to suppose that money alone will supply the right kind of a teacher. A school that starts out on that basis is on the straight road to moral perdition. A school is ordinarily on safe lines when it is controlled, financed, and backed by its own natural constituents; not an artificial constituency, which is not the case in a subsidized school.

We are speaking now, are we not, as missionaries engaged in the work of founding and developing a strong Korean church. There are many good things that might be done which for various reasons we have deliberately determined not to do. The decision to become missionaries essentially included this decision. The motto, "this one thing I do," which dominates the missionary's life, automatically prevents him from undertaking a host of things which may be regarded as more or less good. I mention this as introductory to the answer to the question, "Do we need a college to educate non-Christian students under Christian influences?" I answer that question emphatically, no. The education of non-Christians is not our commission. To such we should preach Christ. Believers and their children we should educate for service. So far as we change our prime commission and engage in education for education's sake, we subtract that much from an already insufficient force of workers. We do more than that. We change the whole character of our educational work. A college primarily intended to educate non-Christian students under Christian influences is not the same thing as a college intended to educate Christians. The results are not the same on student character because the very institution itself has suffered degeneration. In order to secure non-Christian pupils it must appeal to lower motives and so far as it does the influence it exerts over its pupils is that much short of the Christian influence. The most powerful influence in the formation of student character is that which the other students exert. If the student body, or any considerable proportion of it, is non-Christian the supposition that the non-Christians are being trained under Christian influences is contrary to fact. Such a school is no more Christian, in the true sense, than many of the schools are in so called Christian lands. Such a school would not put the stamp of Christ upon its pupils, but would train up skilled antagonists or, at the best, indifferent friends, pro-Christians rather than real Christians. There are so called Christian

schools in America and on the mission field whose influence is nil so far as the Christian propoganda is concerned. As agents of political or social reforms they may have their place. But such schools do not come within the scope of the missionary's commission.

With the shortage of missionary finances and forces such schools, if started, would soon for economy's sake ask to be combined with the real missionary schools and would come to dominate those schools as to methods and plans. We do not need in Korea or anywhere else on the mission field, powerful institutions dominated by policies and appealing to motives contrary to or even greatly divergent from, those which should dominate mission aims as a whole. The fact that we may have such institutions in some lands is not an argument for, but against, their introduction into Korea. Their barrenness of good results is the chief argument against them.

As to whether we should limit our teaching to the youth of the church might be susceptible of a slight difference of view. Varying circumstances may be taken into consideration. An individual here and there might be so near the kingdom of heaven that his influence would not be harmful in a church school even though he were not yet a member of the church. But making exception here is a dangerous thing. Human nature is so weak, the glamor of numbers so alluring, and the temptation to appeal to wrong motives in order to secure more pupils so insidious, that should even a small per cent of non-Christians be admitted at first, gradually with changing men and changing conditions a larger per cent would be admitted until all limits would be withdrawn.

Christian workers, let us not deceive ourselves. Why should we apply different motives and methods to schools from those we use in the church? The mission school should be simply a part of the church, studying, and it should be governed by the same laws and principles as the church is. If it is, the best results will be secured, and the many legitimate objections to educational work as it is often conducted will disappear.

Christian workers, our period in Korea is limited. Let the character of our work be unequivocally and indisputably Christian. Let our appeal ring true to the heart of the gospel message. The purest light will shine farthest.

My space does not admit an answer to the question as to whether we should contemplate a university. But I would briefly answer that question in the negative, because I believe that the kind of work that we as missionaries are called upon to do is better done by the college which gives a thorough general education. It is less subject to the seductive glamor of the big things and more under the control of Christian motives and influences.

As to the openings for college trained men and the necessity for college training as compared to the need for the training secured in other schools I would say as above that there is no rivalry between them. The primary school graduate ought to be a better citizen and better able to make a living than the purely illiterate person. But it is not probable

that he will become a strong leader either in the church, the school, or the state. The graduate of the academy is proportionally that much better educated, and other things being equal he can fill a more useful place. Graduates of our academies are already filling many positions of trust. The openings for college trained men are legion. I am constantly being asked for more college graduates. I may name only a few of the positions awaiting them. In time every native church able to support one should have an educated pastor. Already many of the best educated of the old time pastors are feeling that their education is insufficient. With the coming of new conditions this will be more the case. The danger will be that men educated under false or quasi-Christian influences will force themselves into leadership in these positions. Again, every Christian academy in Korea should be provided with a teaching staff of men who are college graduates. Many of the head teachers in our high schools and the best primary schools should be college graduates. If such men were available our primary schools would take a rank that would insure their permanence. We need Christian editors, Sabbath School workers, Y.M.C.A. secretaries, and men to head the many institutional enterprises that are bound to grow up in the church. In addition to these we need educated Christian doctors and lawyers and business men along the many lines which the future will show. Many more positions might be named. But to fill all the positions named above would require many hundred men.

The greatest educational problem that faces us is the ubiquitous one, viz., that of keeping the educational work from becoming secularized. The influence of money, of precedents in other lands, of many educators, and to some extent of the unenlightened student constituency, is all in this direction. Let us recognize the danger and, through God's help, avert it.

THE COLLEGE QUESTION—FROM A KOREAN STANDPOINT.

H. HEUNG-WO CYNN.

At the first thought of writing an article on this very important but troublesome question, the writer experienced not a little hesitancy. To those who have given years' thought to and gained no inconsiderable experience in higher education in Korea, his opinion might seem naive and almost gratuitous. But encouraged by a kind friend, who wrote, "You are in the midst of educational work and know the needs of a college for your people better than any foreigner can know," and feeling in some measure justified by the study of the situation for some time, he ventures to discuss the questions in the order they are asked.

Do we need a college to educate non-Christian students under Christian influences; or, should we limit ourselves to the youth of the Church?

This can not be answered without first going into some of the underlying principles. As Christians, what is our attitude toward life? Life is no more wholly soul than it is wholly body. We have come to recognize it to be psycho-physical, and to have various interests—physical, social, moral, etc.—which impel activities. This recognition keeps us from retrograding to sterile medievalism and helps us to put more meaning into our prayer, “Thy kingdom come.” The effectiveness of the Church depends largely on whether or not she can take the man as he is with all his impelling interests and guide him to right doing in all his activities. In doing this some very vital means are employed, and among them evangelism and education are the chief ones. Some seem to subordinate education and think that the function of educational institutions is to furnish channels to, and recruit workers for, the evangelistic activities, but it must be said that the function is more and greater than that. At this point our recollection of the very definition of education will aid us. Plato says, “The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable.” President Butler says, “A gradual adjustment to the spiritual possessions of the race.” Unless one’s educational ideal is decidedly low, he will admit that the school is as much a part of the Church as the pulpit is, though some seem to take the pulpit to be the whole church. A moment’s reflection will show that education directly controls and guides human activities, which are impelled by interests. Now, coming to our question, the proposition to limit the institutions of higher learning to the youth of the Church sounds, to an open mind, as unreasonable as would a proposition to limit the evangelistic work to the Christians and bar out the non-Christians for fear that they will contaminate those who are already converted. It has been said that the schools that admitted non-Christian students would train up skilled antagonists or, at the best, indifferent friends rather than real Christians; but this assertion is contrary to facts. A few years ago the writer gathered statistics in a Christian school where non-Christian students are admitted and found the following result;—the 1st year students were just admitted and need not trouble us, but in the 2nd year class 94% were Christians, 84% of which number were converted since matriculation; in the 3rd year class, 80% were Christians, 75% of whom became Christians since they were admitted; and in the 4th year class, 100% were Christians, 75% of whom were converted in the school. This is no exception, because experience has demonstrated in the mission schools in Japan that about 75% become Christians before graduation; and it is stated that there has never been any antagonism produced. What if some of the students are non-Christians? Christianity is not so soft backed and weak-kneed as to be afraid of them. Paul defied Nero; and it is our business to win them by right teaching. Some wish to have the condition ideal for their teaching, but it is not certain that it would be ideal, if only the professing ones are admitted. Even if it would, what will their character be when they go out? A hothouse plant wilts and withers at its first contact with the direct rays of the

summer sun. Defenders of the "closed-shop" proposition make the plea of lack of funds. If so, let there be corresponding increase or decrease in other lines of the work of the Church. Why throw away the golden opportunity? The paucity of schools in the country at the present moment prompts the non-Christians to patronize the Christian schools, but this state of affairs will not continue long. The Government will soon have its common and higher school system perfected, and raise the present Special Schools to colleges. No doubt the university will come also, in due time. Where will the students go then? We put a great faith in our primary schools for the development of higher work, and rely a great deal on the supposition that Christian parents will send their children to our schools. Other things being equal, this supposition will come true, but we must not be blind to the fact that, Christians or not Christians, they will always go the place where the best education is offered. We are witnessing the initial movement now. Unless our schools are better equipped and the quality of teaching improved soon, there will be a day when we will be needing students very badly. Some may say, then we will close up; but with such there is no use of arguing. In the field of constructive work they have no place.

Do we need a university, or is a college more desirable?

The principles set forth in the preceding paragraph already have answered this question. When it is the policy of the Church to convert the whole people and thereby the whole Orient, it is difficult to see how anything less than a university that will produce Christian doctors, lawyers, engineers, in short, men that will influence the whole of society, can accomplish it. An arts college will, in its own way, fill a certain place, but purely cultural education will not succeed in large measure. Our education ought to adjust itself to the environment with the view to improving it. Too much idealism without any regard for the immediate environmental needs leads to empty dogmatism; and too much concern for the present needs, without any ideal for the future, leads to pure materialism. The one harms rather than benefits, and the other degrades instead of uplifting. A university dedicated to the high ideal of bringing Christ into the life of this nation, and equipped to meet all the needs of the present, is what is urgently needed. But such an institution can not be created in a day. Our academies must be improved and, in the opinion of the writer, at least two more years are required after the academy to fit students for the university. The promoters of the college scheme ought to busy themselves in preparing students, getting ready the text-books and reference work, and planning for an efficient faculty. No matter how well versed in the Korean language, it will be impossible for a foreign teacher to teach college subjects in *eunmoon*. The students have to be taught to read Japanese and English or some other European language. So far, strangely enough, the mission schools are deficient in languages. Now is the time for preparation for the university, and it can best be done by improving and upbuilding the lower work. The site question will settle itself.

What are the openings for college graduates ?

It does not require many words to answer this question. The writer has a personal knowledge of an exceptionally good position that has been open for over a year for some qualified person to fill, but none has come forward, yet. Everywhere men of education and character are demanded. In the shipping circle there is a saying, "Better ships more passengers, more passengers better ships." Men of quality will create openings, and create wealth and prosperity. At the present, the pulpits have to be supplied with educated men, the class rooms have to be furnished with college graduates and the editorial and translating rooms have to be filled with university men.

Present crisis in education.

It is quite trite to say that the students of to-day are the leaders of to-morrow. Young men seeking higher education find no other place to go except Tokyo. We know the conditions there. Not to speak of the influences from the Christian standpoint, acquiring a good education is no ordinary thing for those who go there. Very few go through the regular course, *i.e.*, the middle school, higher middle and the university. The temptation to make a short-cut, by spending a short while in language study and enter one of the minor private universities, is too strong. Consequently, they finish the whole thing in four or five years, and come home triumphantly with the diploma. But they find themselves "up against it" when they have to "deliver the goods." Students going to America or Europe usually find the life there too hard. So the majority have to be educated here in the homeland. The Church can grasp this opportunity and use it effectively. When things are crystallized, there will be no chance. And then, suppose this condition is prolonged indefinitely, who will become the leaders of society? That they will be the ones, who will have had their education under influences other than Christian, is a foregone conclusion. Then it will be too late. No amount of evangelism will be able to counteract the undesirable effects. Then, antagonists would be plentiful and strong, and even "quasi-Christians" would be welcome. Even now "quasi-Christians" ought to be preferred to pseudo-Christians. The writer is no alarmist but we must not be too sanguine of our position. Let not the present opportunity be the "stone rejected."

A CHRISTIAN LOWER SCHOOL SYSTEM IN A KOREAN CITY.

ARTHUR L. BECKER.

At this day when the words "Christian Missions" means a large responsibility in the social uplift of a people, there are few, if any, missionaries who minimize the value of the mission schools. A Christian primary school in a small village has a marked influence in the development of the church and community life and the fruitage can generally be tabulat-

ed to some extent, at least. But the Christian Schools in the city are many times severely criticized because their fruitage is not so evident. The village school and the city school can not be compared by the same standards, as the conditions are vastly different; the pedagogical training of a teacher for the city schools differs broadly from those who are to teach in a rural district, as a different type of mind and moral training is to be reckoned with. The activities, multifarious attractions, the dense cosmopolitan life of a city all tend to make the young, precocious, high strung, self-willed, self-reliant, sceptical and generally quick witted: of course, such do not take dogmatic instruction so well nor are they as pliable in the hands of the teacher; the school is but one of many of the daily influences that surround the city children therefore the results of the school can not generally be tabulated in the Mission reports. The weak school in the country may do some good but the poorly equipped and organized Christian school in a large city has little chance of sending out rays of influence that will overcome the strong tide of life all around it. City people are apt at comparisons, and "efficiency" alone appeals to the majority, consequently our inadequate city schools are *failing* and will be bound to "fall out of the race," unless we provide **STRONG SCHOOLS.**

In many of our Korean cities the different Missions have a few fairly respectable Mission Primary schools: in one or two cities some of the Missions have tried to systematize their schools to meet the needs of their church; but up to date there is no city in which the Christian church has adequately met the great need of Christian Primary Education.

For some time it has been felt that there should be a united system of schools in Seoul, although the schools of the several Missions have made progress and their combined influences have had weight in Christianizing the city. There is something that can be said in favor of mutually independent Christian schools; they do not offer serious problems of management; they give a field for initiative action to a larger number of individuals; and they generally appeal more strongly to local loyalty and support. Yet there is no question that a system of schools properly distributed to meet the needs of those children who should have a Christian education and also bound together in organization and purpose, can produce better fruits in discipline and instructions, while at the same time the whole number can be operated on a more economical basis. More than this, the linking up and combining of several schools in one organization, whether within one Mission or by inter-Mission action, makes these schools a much more effective factor in the social and moral uplift of the city as a whole; they become a strong clear cut unit in the community at large. A city is made up of complex and highly organized activities as well as world-wide connections because of which nothing small appeals to it. Thus to impress the people of Seoul or any other large city of Chosen with the importance of the Christian Primary School Education, we must meet and even surpass the secular organizations with the breadth and scope of our ideals, worked out in an effective Union Scheme.

The Educational Senate has approved of the following Scheme for the city of Seoul :—

We recommend the approval of the following principles in the development of union primary schools for Seoul :—

(1) It shall be the aim to provide an opportunity for the Christian primary education of all the children of Christian parents in the city.

(2) To erect buildings equal to or better than the Government Common schools.

(3) To equip these buildings with furniture and apparatus equal to the Government institutions.

(4) To provide a curriculum equal to the Government curriculum in all branches, substituting the Bible for national ethics.

(5) To maintain a Christian faculty with qualifications at least equal to the Government Common schools.

We further recommend that we approve the request of the accompanying budget to be sent to the Joint Committee of Mission Boards.

Land approximately 4,000 <i>tsubo</i> @ 20 <i>yen</i>	\$40,000.00
Four Buildings and equipment at 10,000 <i>yen</i> each	20,000.00
Deducting 5,000 <i>yen</i> per building to be raised by	
native church	10,000.00
Total	<u>\$50,000.00</u>

The following conditions shall be observed in founding, location and direction of proposed schools :—

(1) The property shall be held by a Holding Body appointed by the Joint Committee.

(2) They shall be located on land not a part of nor adjacent to denominational institutions.

(3) One of the four schools shall be located near East Gate, one near the center of the city, one near West Gate and one near South Gate.

(4) Buildings and grounds shall be planned so as to accommodate about 300 pupils each, with separate rooms and grounds for approximately an equal number of boys and girls.

(5) The government and control of the institutions shall be vested in a Union Board of Education constituted by action of Seoul co operating stations and native churches.

According to the above, a Tentative Committee composed of members of the Northern Presbyterian Church Station at Seoul and the Two Methodist Churches, has formulated a Constitution for the Government and Control of the Union Primary Schools of Seoul and each of the interested Missions has urged its Board to help get funds for this purpose. Plans have been made to make a beginning by opening a Union Primary School at West Gate which school will serve as a practical demonstration of the feasibility of the whole scheme.

INDUSTRIAL AND SUNDAY SCHOOL WORK.

LOIS H. SWINEHART.

Two phases of work in the Kwang Ju station are attracting attention just now. The Industrial work of the Girls' School, and the Sunday Schools for heathen children.

Do You Know,

That the average Korean man has never yet thought of educating a girl?

That even among our Christians this thought is slow of entrance? That even to the time of taking up the industrial work it was very difficult to fill our dormitories in the Girls' School, and that now we have many, many applicants whom we shall have to turn away?

That the Korean girl is capable of the most exacting and difficult work, and that she far excels the Irish in the making of Irish crochet work?

That the willing fingers of the girls in the Kwang Ju Girls' school have earned something over \$500.00 since this work was established?

That these girls do not ask for charity, but ask for co-operation?

That we prepare every girl who leaves our school to earn her living should circumstances demand?

That we do not ask for support for these girls in school without their giving value received for the aid which they receive?

If you know all this you know how full our hearts are of the plan to extend the beginnings at least of a Christian education to every little girl in our Christian churches.

Most of these little churches or "groups" lie nestled among the hills, far away from us and the slightest touch of an influence which makes for a higher life. To provide education for even the hundredth part of our Christian constituency would be impossible under our present plan. But our aim is to educate in our Girls' School one girl at least from each distant village (and we can do it, if we can help her to earn her own living while attending school), then to send her back and by this same work help her to earn her support while she gathers about her a class of the neglected little "mothers of Korea," and teaches them the wonderful things which she has learned in our American schools. The results will be beyond calculation. Think what it would mean to every little mountain village, or struggling colony in far western America, if a graduate of Wellesley, or Bryn Mawr or Agnes Scott should appear among the girls and say that, without money and without price, she had come to spend her life for them and to establish a school for girls modeled in some slight degree after her *Alma Mater*! But alas, the comparison is lame, for in America we have public schools for girls, but the little girl of Korea knows nothing but baby tending, and vacant standing about, until she reaches the age when the dull heavy work, of pounding—pounding rice and clothes, which is the Korean woman's pitiful lot, is

attained. Is there anything you would rather have a part in than this work? In the wakeful hours of the night that come to all of us at times, wouldn't you like to call before the mind the picture of those many little village schools in the tiny rooms where the trained college graduate, sitting upon the floor in the midst of her eager little pupils, (many of them with babies upon their backs) is stimulating an awakening intelligence in lives heretofore shut in and hopeless? And wouldn't it bring a warm feeling of joy about your heart to say "I am helping to make this possible. This is my work?"

THE SUNDAY SCHOOLS FOR HEATHEN CHILDREN.

If you were to come to Korea as a missionary, almost the first thing you would crave with all your being would be a "Heathen Sunday School." This sounds paradoxical, but we haven't found a better name. One missionary holds hers upon a Thursday, and she says it is a "Thursday Sunday School," but this isn't much of a help either.

As we were saying, soon after arrival, and while you were recovering breath after the first language lesson, and the horrible state of black dependency into which it throws you, you would go with some seasoned missionary down a crooked lane and into a sideway of some kind, with no apparent logic in the selection, to a certain home, like scores of other homes, just behind you, and there would find gathered together from twenty to a hundred boys and girls in all stages of dress and undress awaiting your arrival. With the friendliest kind of a greeting they would come forward and at once your heart would go out to them.

"Those children all know the same Sunday School songs we do," says the seasoned missionary. "But you are going a bit fast," you would gasp, "where's your Sunday School building, class rooms, etc?" "Right here upon this bamboo porch, in the summer time, and within those two 8 x 8 rooms behind, in the winter time."

"It's a bit odd," you would answer, with a catch in your voice, "but you know it's all so different. I suppose I shall become accustomed to it. And you say those children can sing Christian hymns?"

"So you would recognize them" answers the s.m. "and they know fifteen questions in the Catechism." "Which catechism?" you gasp, "not the shorter one, really?"

"Yes the shorter one, that's long enough for a starter. And besides, those children have committed many Bible verses, the Beatitudes, Apostle's creed and the Commandments."

"Well, well, they don't look it," you say hesitatingly.

"No they don't, that is sure, but listen."

With bright comprehending eyes and ready tongues those eager children recite the lesson, and then stand quietly and reverently while the s.m. leads in a heartfelt prayer to the common Heavenly Father.

Then a picture roll is displayed and Christ's earthly acts and teachings are set forth. It is all so new and fresh to these opened-eyed listeners, and they pay such rapt attention, in whole hearted belief

that the new missionary feels then and there a longing to own a whole Sunday School, in fee simple, himself.

"Plenty of them left," says the s.m. You can gather them together upon almost any street corner, and you will find that the mind of the Korean child wherever found has received just the preparation of the Holy Spirit that makes him hunger for your message. And what the harvest will be, no man can tell, for "So shall My word be that goeth forth out of my mouth, it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

HIGHER EDUCATION FOR KOREAN GIRLS.

LULU E. FREY.

The thirst for knowledge which the Korean woman is now experiencing is not new to her but rather a revival of desires crushed within her generations ago. It is said that foot-binding in China originated in the desire of the men to keep the women at home; of like origin, history tells us, is the ignorance of Korean women.

The queens of other years were women of considerable education, able to teach their sons even the difficult Chinese characters. The girls in the high-class homes were formerly all taught to read and write; also the art of letter-writing, that when they were married they might be able to communicate with their own people. It was discovered later that the Korean woman's mind is quicker and more active than that of the Korean man and that she is able to plan and plot with great skill. It may be that to keep her from quite eclipsing man, customs arose which crushed within her the ambition for study. It became a shame for women to talk of anything outside the home and home duties. Her activities were confined to such as the skill of her hands could accomplish. Cooking, washing, ironing, weaving, sewing and beautiful embroidery occupied her time and thought. A department of fine hand-sewing and embroidery was carried on by the palace women and it was the custom for the queen, as an example to her country-women, to embroider and fashion her own crown. Thus it came about that the women of this land became adept at many kinds of manual work but, confined within the stone and mud walls of the home, their minds became as dull and inert and their vision as narrow as those walls.

But God has given to the Korean woman a mind capable of development and to confine her to the activities of her hands alone, however useful and appropriate to her sex they may be, certainly stunts the mind and unfits her for the training of the children God gives her. By the very nature of things, God makes her the child's first teacher and from her the minds of the little ones get their first moulding. One night in the early days of our school work a young married woman from a non-Christian, high-class home come to see us. Her application for entrance into the school had been previously refused; but, ambitious

and determined, she came with her servant to plead her cause in person. The light in the lantern they brought had been extinguished. Pointing to the lantern she said, "The women in Korea are like that—dark in mind. If they know nothing, how can they teach their children?"

Is it not true that the strength of mind and character of the men of any nation is commensurate with the status of their women? From that night, that old truth has been more and more deeply impressed upon our mind. Our fear now is not that the Korean woman may learn too much but that she may learn too little to fit her for her God-given task—the training of her sons in the principles of honesty and righteousness, to take their places in the work of business and state, and the training of her daughters in like principles for their sphere in life as the husband's true help-meet.

Some one has said that the more advanced the civilization the longer the childhood. One strong reason for having the higher courses in our schools is that by them we are able to keep our girls longer and see them fully developed physically, and with minds and hearts mature and settled. Looking back over years of primary school work, it is painful to note that scores of girls have gone from us before they were in any sense ready to marry. They went into the deadening influence of the oriental mother-in-law who trained them as her mother-in-law had trained her. The child had had just a glimpse of a bigger, brighter world which left a more insistent hunger for something better, perhaps never to be satisfied; for while a small percentage of these girls come back to us in after years for more study, the large majority find future opportunities cut off from them for-ever. Custom made it impossible for us to keep them longer in the first days of our work in Korea, but it is different now. The most hopeful sign in higher education for women is that the men are looking on with increasing favor. Educated young men are looking for educated wives; hence fathers see that they can place their daughters in better homes if they are educated.

Just how much of an education should be given the Korean woman is still a matter of debate. Of two classmates in an American university, one who is now a mother and a very successful evangelistic worker said to the other, whose life-work had fallen along educational lines, that higher education is not necessary for the Korean girl. The mind of the other went back over the old school days and she wondered what her friend would be willing to let go out of that preparation for service she had received and which now, through the grace of God, is making her such a blessing to her own children and to the Korean people. In coveting for the Korean women lives of rich service, dare we offer them any less preparation than we considered necessary for ourselves?

For many years to come comparatively few girls will be able to avail themselves of the opportunity for what we understand as higher education but those few are needed now as leaders. The insistent demand for teachers makes the advanced courses imperative. There must be academy graduates to teach the primary grades, and normal or

college graduates to teach the academy grades. Everyone admits that the teacher should know more than she attempts to teach her pupils.

Christianity is largely responsible for awakening in the Korean woman the desire for knowledge. Should not we be the ones to satisfy that desire? If we do not, will she not get the knowledge elsewhere without the Christian stamp upon it? "Higher *Christian* Education" better expresses what we desire for the Korean girl. Christian teaching along with education of any kind eliminates all fear that harm rather than good may come from learning. And Christian teaching without the fullest development of which the Korean woman is capable, cannot but miss its ultimate purpose and noblest service.

A SELF-SUPPORTING COMMON SCHOOL.

CHARLES E. SHARP.

It is too late in the day to raise the question of self-support as a general missionary policy, or method of work. It is thoroughly Biblical, and follows apostolic theory and practice. Moreover, where it has been tried—in Korea, in the Philippines and in Africa—among peoples widely different and under varying circumstances, the results have proven the soundness of the principle. It tends to develop a more independent manhood, a stronger Christian character, and so, a stronger and more vigorous church. And students of missions, both at the home base and on the field, are coming to recognize this more and more and are pushing it as an important mission policy.

Education is but one branch of missionary work. By the term is usually meant the establishing and sustaining of schools in which probably four-fifths or more of the time and energy are spent in giving instruction to children and young people in the so-called secular branches. It is a legitimate and praiseworthy work, but is there any sufficient reason why an exception should be made, and this branch be separated from other branches of the work, self-support be set aside, and large investments of foreign money be made in it for its inception and maintenance? In the opinion of the writer it is the *last* department that should be exempted from the rule of self-support, and there is no more reason for the large use of foreign funds for educating native children than there is for the use of such funds for feeding and clothing them.

But a school which is run on a self-supporting basis cannot be run in the same way as one which has generous financial support from abroad: Following are some suggestions as to a line of procedure to be observed in building up self-supporting schools.

In the first place there is a training of the parents and others which is necessary. Parents must be instructed in their duty to their children—that it is their duty up to the limit of their ability to provide for the mental training of their children, as much as to provide their daily food and clothing. They must also be taught the *true* aim of an education.

The old idea is that education makes a man a gentleman. It raises him on a pedestal above his fellows, and enables him to get a living with the least possible exertion. Parents must learn that the true purpose in giving their boy an education is not to make it unnecessary for him to *sweat*, but to enable him to sweat to the *best possible advantage*. The old idea is still powerful, but less so among growing Christian men and women than it once was. When these once see that education will make better, bigger and more efficient men and women of their children, and that they are responsible before God for doing the best possible for their children they will give freely of their means. And it is surprising how much money a Korean can find for something which he really wants. The first thing in starting a school on a Korean basis is to create a real desire for it which will not hesitate even at great sacrifice. And not only parents but others also—men of means in the Korean church must be shown their responsibility for using their money unselfishly and for the good of the whole body. But you say that the above process is a slow one. Yes, it is—painfully slow and often discouraging, but it is the natural way and is effective if the gospel which we teach really has the power to change men's natures which we claim for it.

A second principle to be followed is to teach those concerned to *begin* with the resources at hand. This will mean in many places a "kool-pang," or old-fashioned school. The old-fashioned education had many and grave defects, but these should not blind us to its good points. It affords a good starting point to something better, and an adaptation of it can be made quite easily which will be useful for a time. There are few places where a considerable number of Christians live where such a school cannot be supported. They did it in the old days and can do it now. Of course, if the Koreans hold the idea that they must have something big to begin with—large buildings, a curriculum that is entirely modern, a full corps of teachers, large endowment, uniforms for the scholars, etc. etc. then a self-supporting school is a difficult proposition. But leaving the question of self-support entirely out of the question, it will be far better for the educational system to *grow* up out of existing conditions, rather than to introduce something full-grown that has no connection with the old life of the people. A great obstacle to school-work at present is the idea held by many that a great deal is required from the beginning. Let them adapt themselves to their circumstances. Encourage them to begin with what they have in the way of knowledge, equipment, teacher's money, etc. If they can't afford a building, let them meet in the sarong (guest-room) of a private house. If they can't support a school throughout the year, run the school a part of the year only. If they can't support a teacher have the best instructed man among the Christians gather the children for a few hours each day for a part of the year and tell them what he knows.

This leads to the third point, which is—that altho a very modest beginning is permissible, the supporters of a school should aim at improvement. If unable at first to support a school worthy of government recognition, yet they should endeavor, one step at a time and as rapidly

as possible, to bring the school up to that standard. Improve the course of study, equipment, etc. little by little as the patrons are able. They should not be allowed to think that because a "kool-pang" is good enough to start with in places where nothing better is possible, that therefore it meets all the needs and nothing more need be done.

Another suggestion to keep before those who would establish a school is the advantage of combination. If the parents in one village cannot establish and support a good school let them combine with other near-by villages. This is sometimes very difficult. It is frequently hard for the Korean to see beyond the limits of his own village. The writer has seen more than one project go to pieces on this rock. But combination is necessary especially under present circumstances.

Finally it may be said that it is not *easy* to establish and run self-supporting schools. It requires much time and patience and thought and study of local situations. It cannot be done in a day. Like substantial enduring growth of every kind it is a slow process, but in the end, the writer believes, it will pay in every way.

CO-ORDINATION OF MISSION PRIMARY AND SECONDARY EDUCATION.

R. O. REINER.

Co ordination involves uniting and harmonizing interrelated but otherwise discordant elements. Nothing could appeal to the hearts of Christians in general more than a harmonizing of all the elements which enter into Mission primary and secondary educational work. Various attempts have been made during the past few years to accomplish this end but the goal has not yet come much nearer. In fact, integral co-ordination of these two grades of schools has become increasingly more difficult, with certain indications pointing toward a still greater widening of the gulf between the two.

Of the real difficulties in the way of co-ordination, three only need be mentioned.

First, *division of authority* in church work renders it difficult to co-ordinate these schools. Secondary schools, generally, are under the direct control of the Missions and are financed by them. With few exceptions, Koreans have only a form of authority over them. On the other hand, primary schools, receiving the major part of their support from the Koreans, are under the control of the ecclesiastical bodies within the native churches. Because of this division of authority, if for no other reason, real co-ordination cannot be accomplished by direct means, but only by certain indirect methods. The situation is further complicated by the authority which the missionaries exercise over the groups under their control. To all this division of authority must be added the control which is officially exercised over the schools possessing Government "permits."

Second, *lack of co-operation*, due to a feeling of distrust or lack of confidence among the Missions one for another, has long been in existence. Each distrusts the policies and even the motives of the other. Willingness to compromise on non-essentials, to say nothing of matters of graver import, has been sadly wanting. Public utterances have been made by some that if plans for co-operation contrary to their wishes were pushed, they would cease to co-operate altogether and withdraw. If missionaries cannot agree on a matter of such importance, it is not to be wondered at that the Korean brethren do not possess a great enthusiasm for the work of co-ordination of the primary schools, which they themselves control.

Third, all Mission schools are in a sense *semi-public institutions*, inasmuch as, according to the ideals of the East, education is a function of the State. This relation of Mission schools to the Government produces complications which, taken in connection with the difficulties mentioned above, make real co-ordination an extremely difficult proposition.

From the nature of the case, co-ordination of Mission secondary schools to one another is the simplest part of the problem. The establishment of the Educational Senate of the Federated Missions was a great stride in this direction. The work of the Senate in securing Government approval of specified curricula, its control of graduation examinations, and its efforts to standarize the Academies, have done much to bring order out of disorder. But that even this problem has not been solved might be easily demonstrated by a few concrete illustrations of the disregard on the part of some institutions for proper rules of entrance, for proper methods of procedure in receiving students from other institutions, and for the curriculum required to be taught by the Senate.

Small beginnings, also, have been made in the organization of the primary schools. In several stations, a *chosa* in the employ of the Mission has given his time to visiting the country schools, organizing them, helping to raise endowments, and bringing them up to a common standard. This work, while successful in accomplishing the main part of its purpose, has proved inexpedient because, first, the regular *chosas* in charge of the churches have immediately thrown off all responsibility for the schools in their districts and have placed it upon the school *chosa*. And second, the school *chosa* has become too much of a "free lance" being, as it were, a privileged character, and not always responsible to the pastor in whose territory he travelled. In other Stations, secretaries have been employed to carry on correspondence with the schools under the direction of a missionary appointed to act as superintendent of all educational work. This missionary and his secretary have familiarized themselves with the proper methods of procedure for schools, the proper methods of making reports, etc. and have acted in the capacity of general secretary to the schools under them. In some places the local Presbytery has appointed one of the missionaries as a superintendent to act under the direction of the Educational Committee of the Presbytery, and has clothed the committee and the superintendent with sufficient power properly to oversee the work. This arrangement seems at once the most

logical and most convenient method of co-ordinating primary school work. On the one hand it recognizes the authority of the regularly established ecclesiastical bodies within the Korean Church, and on the other, places the power of overseeing the primary schools in the hands of the one best situated to exercise the power. The superintendent can make representations to the magistrates and provincial authorities in a representative capacity in a way both effective and at the same time agreeable to authorities, as experience thus far has shown. In one Mission all the schools have been divided into two districts over which two missionaries have been appointed to act as superintendents. They have required monthly reports from all the schools and have also given sufficient attention to the schools to bring about a larger degree of unity than before. Other attempts, also have been made, but these are sufficient to illustrate the trend of events.

Finally, it seems apparent that co-ordination between primary and secondary schools can only be attained by indirect means. The centers of authority for the two grades of schools being so different, it follows that only by centralizing power in a common committee or individual by all the parties concerned, can co-ordination be accomplished. Missionaries should exercise considerable care not to exceed the authority they actually possess. By securing and retaining the confidence of the Korean brethren, much can be accomplished, but without this confidence, the problem assumes a form which makes co-operation extremely difficult.

SELF-HELP FOR STUDENTS IN MISSION SCHOOLS.

C. H. DEAL.

It seems that we educational workers who have had connection with boarding schools, either for boys or for girls, have unanimously realized the need of some scheme for helping the poorer students to meet their expenses while in school. Some of these students can get nothing from home; some can get their clothes; others can get a small contribution either in cereal or cash, but none can get enough to make it possible to attend school. Some of us have tried one plan, some another, but our experiences have been alike, in one respect at least, that to provide a satisfactory plan for helping these students is a difficult proposition. Some have tried the "scholarship" plan, others have tried a plan of "subsidizing" manual labor, still others have subsidized industrial pursuits, and some have tried the plan of teaching the student a trade and paying him WHAT or a part of WHAT HE ACTUALLY EARNS IN THE PURSUIT OF THIS TRADE. We are almost unanimous in believing that it is better for a student to earn his way, rather than to receive help free gratis, or to contract a debt to be paid after leaving school, but none of us have been able to work out a scheme by which this can be done to a satisfactory finish.

We have not yet heard of an ideal scheme although we have heard of three schools for girls where this problem has been tackled with ingenuity, originality, and persistence, and where, to a great extent at least, a successful plan has been worked out; however, we are sure that Miss Stephens and Mrs. Lampe of Syen Chun, Mrs. Swinehart of Kwangju, and the lady in charge of the girls' school at Kunsan, would not claim that their schemes are ideal.

In our own special trades school department we have tried a plan that is fairly successful. In this department a thorough textile course of instruction is taught, together with the Bible and Japanese. The morning is given wholly to class-room work—four hours per day, six days per week—and the whole afternoon is given to practical work, thus we have a few hours more for work than students in a regular literary school. After a student has been in school for six months, provided he can produce marketable goods, he is given a chance to earn all or part of his expenses. He is required to do every process in the production of the goods and he alone is responsible, from the time he receives the yarn until he reports with the finished product. The cost of the yarn, size, dyestuff, chemicals, fuel, and allowance to cover waste in weaving, are deducted from the selling price of the goods, and the student is allowed $\frac{1}{2}$ of the difference, that is $\frac{1}{2}$ of the profit, the school receiving the other half out of which it pays the expense of advertising and marketing the goods.

This scheme, *with certain exceptions*, is ideal. The student acquires skill, is taught to bear responsibility, to do business for himself, and to be economical; he learns, gets out of the old Korean way of easing along like the pendulum of a clock, and into the way of hustling like the balance wheel of a watch. He is taught not to expect anything without giving its equivalent in service; he earns every cent he gets; he learns to be self-reliant, self-confident, self-respecting, and independent.

The very best students cannot earn, however, more than an average of five or six *yen* per month, while the poorer students fall below the price of board. The exception which keeps this plan from being ideal is the fact that weaving in this day and time, on a hand or foot loom, is not profitable employment. It costs too much in time and effort to produce a yard of cloth compared to the cost of producing the same yard of goods on modern machinery with which even in Korea we have to compete, since over half of the goods work in Korea is now woven on such machinery, and ten years hence the other half will be mostly woven thus. It is an impossibility to compete. For example, we have one power loom here. One student can operate 30 such looms on the kind of goods that we are producing. One loom will produce from five to ten times as much as one man can weave on a foot loom or from 8 to 15 times as much as on a hand loom. In other words one man on 30 power looms can weave as much goods in one day as from 150 to 300 men can produce on foot looms, or from 240 to 450 men can produce on hand looms. The initial cost of machinery is practically the same, including engine, but when the building is considered, the original investment for power machinery is cheaper. This refers to the weaving

operation alone. The other processes, such as preparing the warp, winding the warp and filling yarns, drawing in the harness, etc., are almost in the same proportion. One power machine for sizing the warp yarns, for instance, with but one man to operate the same, will do as much work as 200 men can do with the methods we have to employ here. If we figure only on the weaving process it is as follows: One man running 30 looms gets 1.00 *yen* per day, fuel and oil, etc., for engine cost 5.00 *yen* or less, making a total of 6.00 *yen* per day. If this were divided between 225 men—the average number of men it would take to produce this amount of goods on foot looms—they would receive the sum of 2 *sen* and 2/3 per day. Do you think they can compete?

There is a way. To illustrate this way I will give an example from the particular line of work in which we are engaged, but intend it only as an example, for we are sure that the same thing would work along other lines. Take \$10,000.00 as capital to finance the scheme from now to eternity. One thousand of this would be invested in a building built to suit the needs of the work from corrugated iron, and the remainder would be used in purchasing the proper machinery which would be as follows: 1-10 H. P. Kerosene or gas engine, 24 looms, warp winding machines, filling winding machines, warping machine, slasher, dyeing machine, several finishing machines, etc. We would weave various kinds of goods, but we will take for the basis of our calculations that kind of goods on which there is the least possible profit. What the Koreans call "Tang Mok" is this goods, and it is shipped in here, mostly, if not altogether, from the West by the car-load, if not indeed, by the train load or ship-load. After the cost of the yarn, waste, sizing, and allowance for marketing, are deducted from the selling price, there is a profit of 4 *sen* per yard. On 24 looms in one day at 60 yards per loom 1,440 yards will be produced, figuring on 12 hours run. This at 4 *sen* per yard will be 57.60 *yen*. Thirty students can keep all of this work going and have time to play, so by arranging students to work in relays of 4 hours each, and allowing 25 *sen* per day for each student for 4 hours work, 90 students can be kept in school, each earning 6.25 *yen* per month, with a chance to earn some ahead during vacation. Ten *yen* per day will cover the cost of power and helpers, thus making the daily budget 32.50 *yen* and income 57.60 *yen*, which leaves a daily profit of 25 *yen* and ten *sen*.

What would such a system be worth? It would be one of the finest manual training departments that could be had, and it would be the most economical scholarship scheme that has ever been conceived. You will have a self-help department that will be business-like, sound in every respect and the student will earn all he gets. It will be permanent, and we shall not be forever sinking money into a bottomless hole.

A TRIP THROUGH THE INDUSTRIAL DEPARTMENT OF THE SEOUL YOUNG MEN'S CHRISTIAN ASSOCIATION.

FRANK M. BROCKMAN.

This way please. The Industrial Department is just back of the main building. Yes, that is it. You will notice that it is three stories, built of brick, and is 43×56 feet. It is of heavy mill construction. You will notice that it is simple, solid, dignified. We find it well suited to the running of machinery. The building beside it is the power house with its producer gas engine and electric light plant and that separate building, which you notice is at a safe distance, is the new steam dry kiln for lumber. It is also of brick and as far as we know is the first building of its kind to be erected in this land. This kiln has proven a great boon to our Furniture Department and an object lesson to carpenters and builders throughout Korea.

We will enter here. This ground floor is given entirely to the Woodwork Department. When we were investigating as to just what work we would undertake in our trade school we found that practically all of the foreign buildings were erected either by Chinese or Japanese contractors. The reason for this was that Koreans were not schooled in woodwork. We thought first of taking up a course in architectural work, but found it extremely expensive, so we decided to teach the principles of carpentry through our Furniture Department. Last year we did Four Thousand Four Hundred and Eighteen *yen* worth of work; mainly chairs, tables, book cases and office furniture. We almost entirely furnished the hospital and one of the schools of the city. The boys you notice there, are at work on an order for forty desks which we have just received, while the boys on the other side of the room are completing a shuffle board for our new building.

Come over please, I want you to meet our chief instructor, Mr. Kim. He came to us six years ago as a student. He proved himself so apt that he has been able to take the place of our Chinese head teacher, who, since learning architecture and mechanical drawing with us, has become a builder; in fact he built this structure and during the present year has orders from the Standard Oil Company and two of the mission societies, for buildings here in Seoul. His successor, Mr. Kim, has caught the vision of service and is working day and night to reduce expenses and to better the Department.

Let us go up to the first floor. You will notice that this is given to iron work and printing. When we started our iron work department we learned that the Government was planning to put in fifteen million dollars, in the next ten years, in railroads and that there was not a single mechanic in the country. You can see what our opportunity has been. We believe that this Department will become self-supporting in time; in fact, the past year the receipts have increased from two hundred to one thousand eight hundred and forty-five *yen*, while our Printing Depart-

ment has more than doubled its receipts. The lack of equipment in this department is the only thing that prevents our more than quadrupling this work.

The third floor is given to leather. The Koreans, especially the students, are fast discarding the straw sandals for the leather shoe. Last year we did over a thousand dollars worth of work in this department.

There is one other department in our industrial school that you have not seen—it is that of Commercial Photography. We have found this one of the most profitable of all lines of our work. Already we have students scattered throughout the peninsula who are making their living by this art. Our teacher has the distinction of being the author of the first and only book in Korean on photography.

These are our lines of work. We had to face the problem when we started industrial education as to whether we would simply do solid work or manual training to which the students would give only part of their time to the work, or a school of technology which we felt would be out of our line. We finally struck upon the idea of a trade school, our ideal being to teach men to make a living: of course, we give all of our students training in the Bible and the regular branches because we feel that it is essential that all of these men become men of sterling character. Our experiment justifies the belief that we are along the right lines. While we use machinery to a great extent, yet we teach all of our men how to do their work without the use of machinery. We have tried to keep down to earth on this industrial problem and believe that we have made some advance in it.

I am sorry that you will not be able to meet the head of this department, Mr. Gregg. He is out of the city just now, but he is carrying on all of this work in addition to his supervising the erection of our boys' department and gymnasium.

Come over and meet my Associate Mr. Snyder, who looks after the selling end of the Industrial work, I want you to meet also our Korean General Secretary Hon. Yi Sang Chai.

IMPORTANT IDEAS IN KOREAN SCHOOLS FROM THE KOREAN STANDPOINT.

K. S. OH.

Once I heard an old Korean Missionary declare that fit education must be adapted to time, place and conditions. Such statement is true of all countries but especially is it true of education in Korea at the present time; now is the time for changes in Korea along educational lines. Korea is no more for Koreans but education for the Koreans will be for ever.

It is unnecessary for me to state what subjects must be taught, how Korean boys shall be managed, what kind of teachers must be employed, or what kind of equipments should be furnished in schools,

because the educational men know well that the above mentioned points must be covered and they will try to meet the situation; still, I would like to suggest few minor points under those above named four headings.

About a year or two ago, the government sent out curricula to the different schools and there you will find a subject named Susyn (修身) (morals). All the government schools and some of the private schools have this course but some of the Mission schools teach the Bible instead of Susyn. I know that there is no better book in this world than the Bible. It teaches nearly everything in morals, but I think it would be much better for the boys to have the Susyn Course apart from the Bible. Morals are worth more than is law, for the law can't harm a people who have good moral character. *Etiquette* is a part of morals, and I believe that every boy in the school should be taught the importance of this. If one does not know etiquette, he will be considered an ignorant man by his friends and relatives. Do not learn bad new things and never forget good olden etiquette. I do not say that all the Korean etiquette is fitted for this present time, but most of it will be good for ever. Such as etiquette between father and son, king and subject, husband and wife, old and young and friend to friend. So, I hope that educational men in Korea will pay more attention to etiquette than ever before.

Second, I would like to say something about the management of boy's schools. I think there is a point of difference between government and private schools. In one, the student is for the school, while in the other, the school is for the student. You may say that is the same principle; but if the boys get the idea that the school is for students, sooner or later, you will not have good students in your school for the boys will try to run the school or forsake it. This happens oftener in private than in government schools. Boys are boys and they learn bad things first. One of the old missionaries in Seoul told me that he very seldom saw Korean boys smoke on the street ten years ago, but now you will meet them smoking on the street wherever you go. This is a sad thing. The old Korean etiquette did not allow the boys to smoke upon the street. I have heard that in Japan students are not allowed to smoke, even in the middle school. It is a good rule, and it should be made to apply in the schools in Korea.

Some people don't believe in corporal punishment in the school, but I think it is more precious than gold to the Korean children. I never was whipped by my parents or teachers except for adequate and special reasons. After I had received severe punishment from my parents and teachers I was afraid to do anything against their will through dread of the whip. If any boy does not obey the rules of the school, send him out. Carefully investigate the habits of boys. We have a proverb in Korea, viz. **일어락수** (one fish roils the water in the pond).

Third, I would say something about teachers. The Korean school teachers sustain peculiar relations, now. They perform the duties of both teachers and parents. In other countries, the parents have a good education and they can watch or teach their children after school hours: but most of the Korean parents through lack of education do not know

how their children are getting along with their studies. I had some experience with primary school children and found that some of the children forgot over night nearly half of the lessons they have learned in the school the day before. They pass over that night without understanding the lessons, and the next day go back to the school for new lessons. I can sympathize with the ignorant parents and find no fault with them for becoming discouraged over their children. I think that teachers during a special hour, should review the day's lessons with their pupils before they go home. You would not have to do it with the older boys though some of them will need the same rule.

Korean etiquette teaches that king, teacher and father are of equal rank. The student therefore must obey his teachers just as he does his parents. Also, we used to mourn three months if the teacher died.

Good schools have good teachers but some schools lack good teachers on account of inadequate funds. The number of students will soon decrease if you haven't a good teacher in your school.

Fourth, I would say something about equipment. I know several private schools that have good equipment and certain others of them that haven't any. The government requires equipment, and in high school you cannot do without it. If the school is not well equipped, it is just like the man without internal organs. Would you call him a proper man? It takes lots of money to do it, but if you want to have a proper school, you must have equipment.

I would like to see some of the non-equipped schools in the city or in the country, unite and not make any distinction between the denominations for purposes of education. If two or three schools combine in one, you will have less expenses and a better school. If your school lacks teaching materials, certainly the government will close your school or it will be closed by itself.

It is a great pity many people are not sending their children to school. I think that a compulsory educational law will fit the Koreans now. I know that nothing compulsory is welcomed but sometimes we have to stand for it.

Don't allow the student to wear expensive clothes in your school. I know some schools that enforce this rule and the government favors the position. It is not only best in school but in the home, too.

I think I have written many long and useless things but hope the educational men will study the schools in Korea.

EDUCATIONAL IDEALS FOR KOREANS.

FRANK M. BROCKMAN.

First: That they keep the best of the past, for Korea has a great heritage in her reverence for literature, in her reverence for the scholar—and it is most important that we do not let this age of commercialism, which she is just entering upon, kill these finer sensibilities. It is also

important that she retain the reverence that she has had for experience. Before books came into common use, experience was handed down from mouth to mouth and it came to pass that the old man with his inherited fund of information, plus his personal experience, was almost revered. "As it has been in the past, is now and ever shall be" was a slogan that has been abused, for too much of any good thing is detrimental. The patience that endures, the intellectual industry that accomplishes and the love of peace that means the inheritance of the earth were strong points in the old educational ideals which should not be overlooked. Many of their unwritten laws were of great value and the importance that they put upon precedent should be taken advantage of.

Second: That they should get the best of the present. A Korean nobleman, in speaking of the problems facing the Korean student to-day, said that they could be summed up in three words—agnosticism, pessimism and superstition. Agnosticism must be overcome with the aid of science; pessimism can be helped by athletics. The day is past when the Korean must attempt to reach truth by going upon the mountain top and trying to forget the world by thinking that he has a new moon in his stomach. Such contemplations lead to mental indigestion which shows itself in pessimism. One of the leading educators of Korea to-day said lately, that he felt that athletics was needed more in the ideal for Korean education, than any other one subject. Certainly we should include this ideal of getting one's self in hand, learning to play the game and playing it fair, by realizing that the lack of winning does not mean defeat. This lesson is needed because formerly too little emphasis was put upon the sin of untruthfulness. Superstition can only be overcome by faith, and faith is based upon knowledge. Self-reverence, self-knowledge and self-control are needed in the ideals of Korean education to-day as they have been needed in educational ideals since the beginning of history.

It is important that we also give the right ideal of education, for education has been considered a prize for the few. They have not even desired the general education of the many. This is based on the rule of ignorance which is selfishness. We must inculcate into the Korean youth the great fact that learning is for what we can do with it, not what we can get out of it.

Our educational ideals can be summed up in the ideal that the young scholar years ago had as he walked over the hills of Judea. These ideals were accomplished in His life for we know that "He increased in stature and wisdom and in favor with God and man."

CHILDREN'S CORNER.

THE STORY OF A SORCERESS.

ROSELIA HOGAN CRAM.

A few years ago in a village not far from the City of Songdo there was a good Christian man who was the leader of the little church.

In this same village lived a woman who was a sorceress. A sorceress is a woman who prays to the Devil.

One day she started to go through her forms of Devil worship but when she tried to rub her hands together she could not do it. She tried over and over to do it, but each time she failed.

Then she said, "I know what is the matter with me. That Christian man is praying for me."

Then she went to see him and asked him if he were not praying for her. He said, "Yes, I am praying for you and I want you to stop worshipping the evil spirit and worship the true God."

This went on for several days. Each time she tried to go through the Devil worship her hands refused to move in the usual way. The Christian man went on praying for her.

Then one night she came to the church where revival services were being held and said she wanted to become a Christian. She was an old woman about eighty years old. Both her mother and grandmother before her had been sorceresses.

She had practiced her incantations over a large district and she had costumes and instruments of Devil worship that amounted to at least five hundred dollars. The next day all of these things were brought and amidst great rejoicings a big bonfire was kindled and the things that had been used in Devil worship were all destroyed.

The brass cymbals that had been used by these sorceresses for three generations when they had performed the rites of Devil worship were worn until one side was completely beaten away.

She was earnest in her new life and in a few years died and went to Heaven.

SPIES FROM THE HOME-LAND.

S. B. DANIEL.

All sorts and varieties of tourists are only too familiar to all of us, or so at least we had thought, but in the party of laymen who recently visited the five stations of the Southern Presbyterian Mission and also Seoul and Pyengyang, we were actually able to meet a somewhat new variety of tourist. Two business men, Mr. C. A. Rowland, a wholesale merchant of Athens, Ga., and Dr. J. P. McCallie, head of a boys' school in Chattanooga, Tenn., laid aside their work and all pertaining to it for a four months' tour through Japan, China and Korea, in the hope of gaining a first-hand knowledge of mission work that should fit them for more capable discharge of their unremunerative duties as members of the Executive Committee of Foreign Missions of the Southern Presbyterian Church.

They were accompanied by Dr. J. C. Silliman, a busy physician of Palestine, Tex., but who is willing to live up to his name of "John Calvin," by Mr. Rowland's daughter, Miss Katherine Rowland, herself a Student Volunteer, and by Mrs. T. H. McCallie, mother of Dr. J. P.

McCallie and also of Rev. H. D. McCallie of Mokpo. According to her son's testimony, not one of the party has aroused such interest or been accorded such honor as has Mrs. McCallie by the natives of all three of the countries visited. Widow of, a Presbyterian minister, numbering two others among her eight grown children, with a full half-century of whole-hearted work for every kind of missions behind her, brimming over with indefatigable energy and ever new plans, although seventy-two years old—she is indeed a veteran worthy of the honor of East and West.

All expenses of the trip were met individually, though the Executive Committee, taking advantage of having two of its members visiting their Far East missions, entrusted to them some special investigations.

And, lastly, just as much of the trip as possible has been packed into a moving picture machine, financed by Mr. Rowland and run by Mr. Holman, assistant art editor of "The Youth's Companion," for the past eighteen years. The pictures are to be ready for the next big Laymen's Convention, and it is hoped to use them far and wide in broadening missionary interest.

SEOUL LANGUAGE SCHOOL.

The Language School in Seoul, extending from June 13th to July 10th, 1914, was a great success.

Sincere thanks are due to the Committees on Arrangements and Schedule, the Faculty, and the hosts and hostesses for their untiring effort in behalf of the class.

The students, some sixty in number, were divided into three groups and the program for each class was most carefully arranged as follows:

FIRST DIVISION, FOR FIRST YEAR STUDENTS.

Methods	Taught by Mr. Becker.
Epistle of James	„ „ Mr. Koons.
Text Book	„ „ Dr. Gale.
Conversation	„ „ Mr. Hyun.
Japanese	„ „ Mr. Niwa.

SECOND DIVISION, FOR SECOND YEAR STUDENTS.

Selected Script	Taught by Mr. Becker.
Grammatical Forms	„ „ Dr. Gale.
Korean Stories	„ „ Mr. Paik.
Translations from English..	„ „ Mr. Cynn.
Japanese	„ „ Mr. Niwa.

THIRD DIVISION, FOR ALL OTHER STUDENTS.

Translations from English..	Taught by Mr. Son.
Confucian Analects	„ „ Dr. Van Buskirk.

Korean Stories	Taught by	Mr. Paik.
Chinese	„ „	Mr. Oh.
Japanese	„ „	Mr. Niwa.

Each days work began with a short Devotional Service which was followed by a Phonetic Drill, before the classes separated.

Good hard study was done and each student was much benefited, I am sure.

One interesting feature of the work was the plan for visiting the Gov't. Schools. This was in the hands of Mr. Koons who, co-operating with Mr. Ogawara, the Supt. of Education for all Korea, arranged a systematic schedule for visiting the schools of the various grades in the city. Through these visits, information of value and inspiration for the coming year came to all who availed themselves of the opportunity thus afforded. The party intending to take in these trips usually met at A. O. Kido's Restaurant for lunch, this was also in Mr. Koon's hands.

The Social Committee arranged a delightful reception and concert, and picnic on the river, all of which were thoroughly enjoyed.

In spite of rain and heat the enthusiasm of the class did not wane and it was with real regret that we approached the end of school.

A MEMBER OF THE CLASS.

NOTES AND PERSONALS.

Little Robert, nearly five years of age, the only son of Rev. and Mrs. J. R. Moose of Seoul, was very severely scalded just before breakfast on the morning of August 18th at Wonsan, where the family had arrived the evening before to attend the Annual Mission Meeting of the Methodist Episcopal Church, South.

The little boy in running from the kitchen slipped and falling struck the handle of a saucepan containing two and a half quarts of boiling water which thus was overturned upon his body. The skin from the front of the trunk and mostly from both arms came off and for a time the little lad's life hung in the balance. After some days, improvement began very slowly and on the 27th of August he was brought to Severance Hospital, in Seoul. This case has been very painful, tedious and trying. From the time of the accident the little sufferer has received the unremitting ministries of both his father and mother, with whom, and with the other relatives, we all greatly rejoice that until the present time (Sept. 19th) the outlook is increasingly hopeful.

Very early in the morning of Sunday August 30th, John Rittgers, a son three years old of Mr. and Mrs. John F. Genso, exchanged this troubled world for a better, "for of such is the kingdom of heaven."

A simple and beautiful service was held in the home of Dr. Mills on the Severance Compound the following morning at 8/30 attended by very many friends, the Annual Mission Meeting of the Presbyterian Mission, then in session, delaying its morning business an hour and a half to attend the service. Surely we will all gladly give to these stricken parents our vital Christian sympathy and our prayers.

On the night of August 24th, during the Annual meeting of the Southern Presbyterian Mission at Mokpo, a fire broke out in the missionary hospital of that place, inflicting considerable damage upon the property which would have been far greater but for the timely and effective service rendered by the Japanese Fire Department.

The cause of this fire is not certainly known except that a Korean medical assistant was in the dispensary where a tank of alcohol was, for some reason, exploded. When the poor man was rescued he was too badly burned to give any account of the matter and died soon afterward. Dr. and Mrs. Leadingham were absent in Japan, at the time, for the benefit of the latter's health.

Rev. E. F. McFarland of Taiku, is about leaving on furlough; his family is already in the homeland.

Rev. and Mrs. H. D. McCallie expect to leave early next month on furlough. Mrs. McCallie expects not to return with her husband but to remain in the United States and care for her aged mother for a season.

Rev. F. E. C. Williams and family have recently returned from furlough to their Station, Kongju.

A SUCCOURER OF MANY.

Like Phebe of old we can truly testify that Nurse Edge was a succourer of many. Phebe may not have been able to do great things, but she did the little things in such a way as to intensify their worth tenfold. At any rate, her kindness touched Paul's heart, also the rank and file; the poor were ministered to. This expresses exactly the ministry of Miss Edge. In her work for the Lord in England, the poor and needy were sought out and cared for and very many will rise up at the last day and praise God for her labours of love. Likewise her work in Seoul and Haiju will not be forgotten by the Koreans whom she loved; that love was shewn by visiting the sick, but her great aim was to point them to the Lord. She experienced not only pardoning grace but often we heard her witnessing to entire sanctification and many times she has been used by the Holy Spirit to lay hands on the sick praying for their recovery, and God wonderfully honoured her faith.

"AN ADVANCE STEP."

Some weeks ago a young lady missionary cheered the heart of the editor by stating, quite as a matter of course, "I have received the addresses of sixteen new subscribers for the K.M.F. through the canvass of a friend in my home church,—not only have I received the addresses but the money as well, and an assurance that more will probably follow." We state the above that the heart of our missionary body may be cheered, and that all may be encouraged "to go and do likewise." "A word to the wise is sufficient."—A.F.D.

Dr. North and Dr. Haven, with members of their families, are spending a few days in Seoul. Both of these gentlemen are executive officers of The Federation of Protestant Churches of the United States of America.

Dr. North is one of the secretaries of The Board of Foreign Missions of The Methodist Episcopal Church of the United States. He preached in Seoul Union Church, with great acceptance, on September 27th. These Brethren are visiting missions in China, Korea and Japan and expect to return to Korea, late in October, for a more extended sojourn among us.

At the last meeting of the Executive Committee of the Korean Religious Tract Society it was reported that careful enquiries had been made throughout the country as to the authorship of several manuscripts that were prepared and placed in the hands of the Society about ten years ago. No information could be obtained on the subject and it was decided that as these books ought now to be published the name of the Society's chairman shall appear as the responsible translator in cases where the original translator cannot be ascertained, so as to comply with the Japanese publication law.

JAPANESE PUBLICATIONS.

THE KOREAN RELIGIOUS TRACT SOCIETY has decided to commence the publication of Tracts and Books in Japanese, and the first to be issued by us is a Sheet-tract entitled:—

"*Spiritual Suicide*" by Rev. F. Herron Smith Per 100 .18 Price.

The usual discount for quantities of this tract will be given, as is the case with our Korean publications.

We have also added largely to our purchased stock of Japanese tracts and books. The prices given below are *nett*, in every case, but we pay carriage on one *yen's* worth and above.

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1910	"How to Worship God," by E. A. Kilbourne... .. do.	.14
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1982	"A Destroyer of Men (Drink)," by G. Yamamuro do.	.12
1984	"What Noted Men think of Christ," by M. Uemura do.	.13
1987	"Helps to Holiness," by S. A. Brengle do.	.20
1989	"Experimental Christianity," by G. Yamamuro do.	.25
1994	Scripture Scroll (for one week, in colors)... .. do.	.30
1996	"Marked New Testament" do.	.50
1998	"Annotated New Testament" Paper. do.	.30
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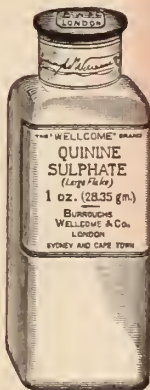


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